TAWHEED

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First class: is the *tawassul* (Use of a Means) for Allâh by His Best Names, whether by all of them as a whole or by One of them only.

An example for the first which is calling Allâh for help using all His Best Names is what was reported in the sound Hadith (tradition) in the Du'a' of worry and grief which says, "اللهم إني عبدك ابن عبـــدك" - meaning – "O Allâh! I am Your servant, and the son of Your servant." Until he said, "I call upon You by every Name of Yours…" And the evidence is in his saying, "بكل اسم هو لك" – "By every Name of Yours." And we say, "O Allâh! We call you by Your Best Names." Allâh says, "وَلِلَّهِ الأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا" - meaning – "The most beautiful Names belong to Allâh: so call on Him by them."

Second class: which is the *tawassul* (Use of a Means) for Allâh by One of His Names, such as your saying, "O Forgiver! Forgive me, O Merciful! Be Merciful with me, O Allâh! You indeed Love pardon, so pardon me." So this is a call using a means which is One of His Best Names.

Second type: is the *tawassul* (Use of a Means) by all of His Qualifications as a whole or using One of them, including His Deeds for they are considered Qualifications as well. Such as saying, "O Allâh, I call You by Your Best Names and Your Superior Qualifications," and this is a sound *du'aa'*. In fact, this *tawassul* may also be general including all Qualifications such as the preceding example, or it may be specific using One of them, such as , "أعوذ بعزة الله وقدرته من شر" - meaning – "I seek Protection of Allâh from what I feel or fear of." So this is a *tawassul* using One of Allâh's Qualifications.

Furthermore, an example is given for the *tawassul* by Allâh's Deeds is, "اللهم صل على محمد وعلـــى آل محمـــد" - meaning – "O Allâh! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Ibrahim (Abraham) and on the family of Ibrahim (Abraham)," so that you are asking Allâh, Who bestowed upon Ibrahim (Abraham) praising him and his family to His Angels, to praise the Prophet Muhammad and his family.

Third type: is the Tawassul to Allâh by your belief in Him, so that you can ask Allâh to respond your call because you have believed in Him and in His Messenger and say, "O Allâh, because of my belief in You and Your Messenger, I ask such and such…". This is sound for Allâh said,

"إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهَارِ..."

"رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا"

- meaning – "Behold! in the creation of the heavens and the earth… Our Lord! We have heard the call of one calling (us) to Faith, 'Believe you in the Lord', and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities." This means that they asked their Lord to forgive them because they believed, so that they made the faith a means of the call of forgiveness.

Therefore, *tawassul* by the belief in Allâh or by His Messenger, and *tawassul* by loving Allâh or His Prophet is permissible because faith in Allâh is a means by which one can reach forgiveness, and loving Allâh and His Messenger is also a means by which one can reach forgiveness, so one can use it as a means of call.

Fourth type: *tawassul* to Allâh by presenting the state of the slave so that he would submit himself to his Lord without mentioning anything about his needs, such as saying, "O Allâh! I am the needy poor to You, I am the prisoner in Your Hands." This is clearly shown by

what Musa (Moses) said when he watered the two women's flocks before he went to the shadow and said, "رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ" - meaning – "O my Lord! Truly am I in (desperate) need of any good that You does send me!", and did not mention anything about his needs. Obviously, what is important here in this Verse is that the presenting of miserable state indirectly necessitates Mercy, Kindness, and Charity especially when it is concerned with the Most Merciful.

Fifth type: *tawassul* by the call of a person whom you think Allâh is Responsive to, this is shown in the Tradition reported by Muslim that on a Friday a person entered the main Mosque through the gate facing the pulpit while Allâh's Messenger was delivering the Khutba. The man stood in front of Allâh's Messenger and said, "O Allâh's Messenger! The livestock are dying and the roads are cut off; so please pray to Allâh for rain." Anas said, "Allâh's Messenger raised both his hands and said, "اللهم أغثنا، اللهم أغثنا، اللهم أغثنا" –meaning- 'O Allâh! Bless us with rain! O Allâh! Bless us with rain! O Allâh! Bless us with rain!'" Anas added, "By Allâh, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila'." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' Mountain). When it came in the middle of the sky, it spread and then rained. And the Prophet went down with his beard wet."

Sixth type: *Tawassul* to Allâh by the pious deeds. In fact, it is mentioning to Allâh while calling Him for help a good deed one has previously done, which he thinks useful as a means to have his need responded. It is clearly illustrated by the story of the three persons which the Prophet told us about when he said, "انطلق ثلاثة" – meaning – "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allâh's help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allâh's pleasure).' So one of them said, 'O Allâh! You know that I had a laborer who worked for me for one *faraq* (i.e. three *Sa's*) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a *faraq* of rice,' I said to him, 'Go to those cows and take them, for they are the product of that *faraq* (of rice).' So he drove them. O Allâh! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave.

The second one said, 'O Allâh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allâh! If You consider that I did that for fear of you, then please remove the rock.' So the rock shifted and they could see the sky through it.

The (third) one said, 'O Allâh! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred *dinars* (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allâh, and do not deflower me but legally.' I got up and left the hundred *dinars* (for her). O Allâh! If You consider that I did that for fear of you then

please remove the rock. So Allâh saved them and they came out (of the cave)." This *hadith* indicates that one can only ask Allâh for help directly or through his performed good deeds. But to ask Allâh through dead or absent prophets, saints, spirits, holy men, angels etc. is absolutely forbidden in Islâm and it is a kind of disbelief.

Therefore, if anybody today ever said, "O Allâh, I ask You by my filial piety to make my children pious with me," then it is permissible as a use of means to call Allâh using the good deeds for this purpose.

On the other hand, the type that is not permissible is the use of means which is not a sound way to call Allâh with, such as using the means of the Prophet, himself, or his high rank. This is because the rank of the Prophet is not useful for you but rather for him and he benefits from it on the Day of Resurrection. Similarly is in the case of his self.

As a matter of fact, the most obvious evidence can by stated for the prohibition of this act is that when the rain was withheld at the time of Omar ibn Al-Khattab, he went to call Allâh for blessing of rain. In fact, he said, "O Allâh, we used to let the Prophet intercede for us to bless us with rain, but now, [because of the Prophet's death], we ask your Prophet's uncle Al-Abbass ibn Abdel-Muttalib to do that." Then Al-Abbass rose up and began to call Allâh for rain. This is an obvious incident, which proves that the companions used the Prophet's call as a means of response and not his self.

Whereas the use of Polytheists to their statues and idols and the use of ignorant Muslims to their pious and good men as a means of response is certainly a polytheist means of call. We should not say it is a novelty, but rather it is polytheism and never called a means of worship. This is because these people call those claimed means and say, "O you patron of Allâh save me! O you the family of the Prophet help me! O Prophet of Allâh save me!", this should not be called a use of means but rather a mere polytheist.

Calling someone other than Allâh for help should never be called by any way a means for call response because it is polytheism and foolishness. It is polytheism because they adopted a partner with Allâh to be worshiped, and it is a foolishness because Allâh said, "وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَــائِهِمْ غَــافِلُونَ" - meaning – "And who is more astray than one who invokes, besides Allâh, such as will not answer him till the Day of Judgment, and who (in fact) are unconscious of their call (to them)?"

Moreover, they would never benefit them on the Day of Resurrection, "وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَــانُوا بِعِبَــادَتِهِمْ كَــافِرِينَ" - meaning – "And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!" Therefore, He described these worshiped partners as being unable to respond even if they were called for help until the Last Day and described them as being inattentive unaware about those callers. Finally, on the Day of Resurrection, where the pressing necessary help is needed, they (claimed partners) would antagonize them and deny their worship.

So this act should not be called a means but rather a great polytheism excluding its people out of Islâm, "وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لا يُفْلِحُ الْكَافِرُونَ" - meaning – "If anyone invokes, besides Allâh, any other god, he has no authority therefor; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through!" So Allâh called this caller a disbeliever.

Magic and Divination

These are devilish prohibited acts, which contradicts or nullifies Islâmic doctrine because it occurs only via polytheist means.

1. Magic: is a hidden act with an impalpable reason:

It is called so because it happens with invisible aspects. It is incantations and some pronounced words in addition to some medicines.

Some of this magic affects hearts and bodies, it may cause sickness, death, hatred between a husband and his wife; however, its effect never occurs unless Allâh allowed.

It is a devilish act, which could never be achieved unless polytheism is committed and sacrifices are offered to malicious spirits. This is the reason why Allâh coupled this act with polytheism, where the Prophet said, "اجتنبوا السبع الموبقـــات" - meaning – "Be aware of the seven destroying sins." and when they (the companions) said, "What are they?", he said, "الإشراك بالله والســـحر" - meaning – "*Shirk* (Polytheism) and magic, etc." Therefore, it is included in polytheism in two aspects:

The first one is the fact that it includes the use of devils and calling them for help and being attached to them passionately to the extent that one would do whatever these malicious spirits want. In this case, they will help this magician for he has learnt this magic from the devils, Allâh said, "وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّـــحْرَ" - meaning – "But the devils have disbelieved for they taught men magic."

The second aspect is the claim that they know the Ghaib (the invisible world, including the unseen and the pre-occurring incidents) and the claim that they share Allâh with this knowledge, where this is certainly a disbelief and going astray. Allâh said, "وَلَقَدْ عَلِمُوا لَمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ" - meaning – "And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter."

If it is as such, so no doubt that it is disbelief and polytheist whose perpetrator must be killed. This was reported about many of the Prophet's companions.

Unfortunately, people have become lenient with the danger of magic and magicians, and even considered magic as a sort of art, for which they used to make encouraging prizes, and organize parties and competitions for magicians. Thousands of audiences attend these parties and encourage this sort of competitions. Obviously, this is the result of ignorance and slighting due to Islâmic legislation.

2- Divination: is the claim of knowing the Ghaib (the unseen world) and the pretending of perceiving incidents before they take place, in addition to the claim that they can find missed or stolen objects. All of these acts are done surely using the aid of devils who used to steal a hearing at the heaven, as Allâh said, "هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ. تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ. يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ" - meaning – "Shall I inform you, (O people!), on whom it is that the devils descend? They descend on every lying, wicked person, (Into whose ears) they pour hearsay vanities, and most of them are liars."

As a matter of fact, devils used to steal a hearing of a word said by one of the Angels and then report it to the predictor. Then the predictor reports the word to people and tells a hundred lies with it.

Allâh alone has the knowledge of Ghaib (unseen world) and no one else does. So if anybody ever claims the possession of this knowledge or even believes those who do that, is in fact making a partner for Allâh in what He is only qualified with.

Divination is not at all far off polytheism because it is an approach to the devils by doing what they desire, so it is polytheism in the Divinity of Allâh by pretending the share of His Knowledge. And it is polytheism in worship in an aspect that it is an approach to someone other than Allâh in worship. Abu Hurairah said, 'the Messenger of Allâh said, "من أتى كاهنا" – meaning – "He who goes to a predictor (to ask) and believes him has committed an act of disbelief."

Something else people should be aware of, which is the fact that magicians and predictors play with people's doctrines so that they would disguise in doctors' forms to ask people slaughter in the name of their claimed partners. Sometimes, they order their patients to slaughter a sheep or a chicken with certain descriptions, or they write some devilish charms and polytheist talismans to hung or put in their houses. Others pretend to be predictors who can see the unseen world and inform about lost and stolen objects for people.

Other magicians disguise in the form of a patron to Allâh who can do extraordinary acts and charisma like penetrating into a fire without being hurt. They usually do many other activities, which are actually magic deeds done by the devils. Other activities, however, are just imaginations with no real existence but rather some sight illusions exactly as pharaoh's magicians did with ropes and sticks.

Sheikh Al-Islâm Ibn Taimiah said about his debate to the Rifa'iyyah Ahmadiyyah Bata'ihiah magicians, "Their (Rifa'iyyah) leader said loudly, 'We can do such and such things,' and claimed to have extraordinary power like resisting fire and so on. Then I told him loudly with anger, 'I am speaking now to every single member of your party in the universe, I can do what you can do, and whoever is burnt should be the looser, so let Allâh curse him. However, we should wash our bodies first with vinegar and hot water'. Some people asked me about that and I told them that they have some tricks in case they have to enter fire, in fact they anoint their bodies with some frog sebum and bitter orange peel. People then clamored for that and their leader tried to show the ability to do that. Then he said, 'You and me should enter the fire now after we anoint ourselves with some sulfer,' 'let's do it!' I replied repeatedly and he just put his hand as if he was going to take off his shirt. Hereupon, I told him, 'No way! Until we wash ourselves with vinegar and hot water,' then he pretended to be confused as usual and said, 'Whoever loves his leader must go and gather some firewood or some chump!' I then said, 'This is for retardation and spreading the gathering, a small lamp is quite enough, we extend our hands into the fire after we wash them and whoever is burnt loses or let Allâh curse him'. And when I said that he was scared and became low." The evidence from this is that all of these liars try to deceive people with such tricks and illusions.

Asking the blessing from some places, ruins, and people, dead of alive

One of the innovated novelties is to ask the blessing from creatures. It is a sort of idolatry and a commerce by which some mercenaries plunder properties of naïve people. Asking the blessing from something is to request good effect where it exists in this blessed thing and it flows with it. Whereas asking the blessing from where it exists is never achieved

except from Allâh Who owns that and has the ability to donate. He is the One Who can descend and confirm the Blessing, whereas the creature is unable to donate or confirm this blessing.

As a matter of fact, asking the blessing from places, ruins, and people, dead or alive is prohibited because it is either polytheism if one believes that this man (or thing) is useful and beneficial by itself. Or it is a means of polytheism if he believes that visiting and touching this man (or thing) is a reason by which Allâh will benefit him. However, the companions used to ask the blessing by keeping some of the Prophet's hair or saliva. In fact, this is especially for the Prophet at the time he lived between them because they did not do that with his grave after his death. Moreover, they did not keep on visiting places where he used to sit or pray asking for the blessing, and it should be worthier not to do that with pious or good people.

The rest of the Prophet's companions did not ask the blessing from the well-known patrons of Allâh like Abu Bakr and Omar and many others, neither in their lifetime nor after their death. They (the companions) did not go to Hira' cave for Prayer or worship, and did not go to at-Tur (Mount) where Allâh spoke to Musa (Moses). Furthermore, the place where the Prophet used to pray in his Mosque and the place where he used to step on by his noble feet have been left out and no one among our good ancestors once asked the blessing from them by touching or kissing. This is obviously because he did decree for his Ummah (people) to do that and Islâmic scholars have conformed that this act is of no basis in his legislation.

The judge by what Allâh has not revealed

Belief in Allâh and worshipping Him necessitate submission to His Judge, satisfaction with His Sharee'ah (Legislation), and resorting to His Book (the Qur'ân) and His Messenger's Sunnah (Tradition) in disagreements. These disagreements may be in sayings, fundamentals, litigation, blood, properties, and other legitimate rights. This is because Allâh is the Judge and the Rule must be His. So human rulers have to judge by what Allâh has revealed and subjects have to resort back to this judgement, which is stated in the Book of Allâh and in the Tradition of His Messenger. Allâh said concerning the rulers, "إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ" - meaning – "Allâh does command you to render back your Trusts to those to whom they are due; and when you judge between man and man, that you judge with justice." And said concerning the subjects, "يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلا" - meaning – "O you who believed! Obey Allâh, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allâh and His Messenger (Qur'ânic and Sunnah Scriptures), if you do believe in Allâh and the Last Day: that is best, and most suitable for final determination." After all, He clarified that there exists no faith when there is no resorting to what Allâh has revealed, and said, "أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلالا بَعِيدًا" - meaning – "Has you (O Muhammad) not turned your vision to those who declare that they believe in the revelations that have come to you and to those before you? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the Right)." Until He said, "فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا" -

meaning – “But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.”

Therefore, Allâh has denied certainly supporting His denying with an Oath the faith of this who refused to resort to the Prophet’s judge and be satisfied with it. So is the case with those rulers who do not rule by what Allâh has revealed and He confirmed their injustice and going out of the obedience, He said: “وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمْ الْكَافِرُونَ” - meaning – “And if any do fail to judge by (the light of) what Allâh has revealed, they are (no better than) Unbelievers.” “وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمْ الظَّالِمُونَ” - meaning – “And if any fail to judge by (the light of) what Allâh has revealed, they are (no better than) wrongdoers.” "وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمْ الْفَاسِقُونَ" - meaning – “And if any do fail to judge by (the light of) what Allâh has revealed, they are (no better than) those who rebel.”

Resorting to what Allâh has revealed in His Legislation is by all means necessary in case of disagreements between scholars of Islâm. So that nothing should be acceptable except what is proved by evidence from the Book (Qur’ân) or the Sunnah (Prophet’s Tradition) without being fanatic to or sided. Furthermore, this should applicable in case of legitimate procedures and litigation in addition to the rest of the human rights. In fact, it should not be limited to the personal law (marriage and divorce etc.) just like some countries whose rules pretend to be Muslims; actually, Islâm is part and parcel, Allâh said, “يَاأَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً” - meaning – “O you who believe! Enter into Islâm whole-heartedly,” and said, “أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ” - meaning – “Then is it only a part of the Book that you believe in, and do you reject the rest?”

Similarly, those who follow some scholars’ diligence have to attribute these scholars’ opinions to the Qur’ân and the Sunnah and adopt them according to their agreement with these two principles. Especially when it is concerned with doctrines because these scholars recommended that. However, the one who contradicts this principle is by all means not following their diligence, and he is one of those whom Allâh mentioned, "اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ" - meaning – “They take their priests and their anchorites to be their lords in derogation of Allâh, and (they take as their Lord) Isa (Jesus), the son of Mary.”

This Verse is not specially descended for Christians, but rather concerned with whomever followed this path and broke the orders of Allâh and His Messengers. Therefore, whosoever judged between people by what Allâh has not decreed or suited oneself in judgement has excluded himself from faith and Islâm even if he claimed being faithful. This is because Allâh denied the belief of those who did that by saying, “يزعمون” -meaning- “*claim*”, and ensured that by saying, “وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ” –meaning- “Though they were ordered to reject him.”

Verily, because the disbelief in Taghut (anything wrongly worshipped or obeyed other than the Real God, Allâh) is a basis of Tawhîd (Monotheism), as stated in *surat* al-Baqarah (the Cow). Therefore, if this basis is not achieved there exists no Tawhîd at all, and when Tawhîd exists not, then deeds are nullified for Allâh said, "فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى" - meaning – “Whoever rejects Taghut (those who are obeyed or worshipped besides Allâh)and believes in Allâh has certainly grasped the most trustworthy hand-hold,” because the resorting to the Taghut as a judge is a belief in it.

Verily, the resorting to what Allâh has revealed in His Book and to His Messenger as a Sunnah is a doctrine according which belief is approved or denied; however, it should not be applied for the fact that it is more applicable for the human benefits and whatsoever. This should be quite understood as the basic doctrine according which Muslim would be rewarded or punished. In fact, Allâh dispraised those who resorted to the Judge of Allâh and His Messenger just because its benefits and said, "وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ. وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ" - meaning – "When they are summoned to Allâh and His Messenger (Muhammad), in order that He may judge between them, behold, some of them decline (to come). But if the right is on their side, they come to him with all submission."

So they do not really care except for what it suits them, and everything else is neglected because they did not consider the resorting to the Messenger's judge as worship.

The sentence of those who judge by which Allâh has not revealed

Allâh said, "وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُوْلَئِكَ هُمْ الْكَافِرُونَ" - meaning – "And if any do fail to judge by (the light of) what Allâh has revealed, they are (no better than) Unbelievers."

Allâh has stated and decided in this Verse (sign) that the judge by which He has not revealed is disbelief. Sometimes, it is a major disbelief that excludes his perpetrator from Islâm, and sometimes it is considered a minor one whose perpetrator is not excluded from Islâm. This depends upon the case of the person.

The person who thinks that the judge by the Revelation of Allâh is not necessary, or believes that he has the choice whether to judge by it or not, or thinks that other rules and principles are better than Allâh's, or thinks that it is not applicable in our time, or aimed by its omission the satisfaction of disbelievers, then he certainly commits a major disbelief by that.

However, if he believes that the judgement by Allâh's Revelation is inevitable but he left it out knowing that he deserves punishment, then he is a disobedient and this is called a minor disbelief. Whereas, if he did not know about the Judge of Allâh in a certain case and he tried his best to reach a decision and made a mistake then he has striven but failed and his mistake is forgiven.

This is due to the personal judgements, whereas the case is different in the public judgements. Ibn Taimiah said, "So if the ruler investigated the right judgement but he judged without knowledge, then he deserves Hell Fire. And if he is a scholar and he judged by what contradicts with his knowledge, then he also deserves Hell Fire. And if he judged without just or knowledge, then he is worthier being in the Hell Fire. This is due to the judgement concerning personal quarrels. As for he judged in a public case and he converted the Right into wrong and the wrong into right, and considered the Sunnah as a bid'ah and the bid'ah as a Sunnah, and prohibited what Allâh and His Messenger have allowed, then allowed what they have prohibited, then this another case whose judgement should be left to the Lord of the 'Alamin (All Creation). He is the *Ilah* (God) of the Messengers and the Only Owner of the Day of Recompense Whom He deserves the whole Praise in this world and in the Thereafter "لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ" - meaning – 'To Him belongs the Command, and to Him will you (all) be brought back.' "هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا" - meaning – 'It is He Who has sent His Messenger (Muhammad) with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allâh for a Witness.'"

And he -Ibn Taimiah- said also, "No doubt that whosoever believes not in the necessity of judgement by what Allâh has revealed is a disbeliever. Therefore, if he ever believed that it is permissible to judge between people by which he thinks just, then he is also a disbeliever.

Certainly, every Ummah (Nation) pretends to investigate the just way to judge between people. This way could be the outcome of their leaders' diligence. In fact, many people who belong themselves to Islâm judge by their ancestors' traditions even if Allâh has not decreed it. They think that their traditions should be applied in judgement neglecting the Book (Qur'ân) and the Sunnah (Prophet's Tradition), and this is certainly disbelief. If they ever knew that they should not judge except by what Allâh has revealed and they insisted not to do, then they are disbelievers." The Scholar Muhammad ibn Ibrahim said, "As for a deeds which was said it is a minor disbelief when somebody judges by what Allâh has not revealed, it is so when it is committed one time or so.

However, when someone adopted some rules other than Allâh's Revelation, then this is disbelief, even if they claimed to be mistaken. They would certainly be excluded from Islâm by this murder." Therefore, he differentiated between the partial non-repeated judgement, which once occurred by mistake, and the adopted general rules that are considered the reference for most or all of the legitimate aspects. This is verily considered disbelief excluding its people from Islâm. This is because whosoever put the Shari'a (Allâh's Legislation) aside and preferred to resort to a substitute thinks surely that this substitute is better than Islâmic Legislation, the deeds that is considered a major disbelief contradicting Tawhîd (Islâmic Monotheism).

Al-Walaa' (Allegiance and Support) and *al-Baraa'* (Enmity and disavowal)

The definition of Al-Wala': it is the support, love, honoring, and respect among allies internally and externally.

Allâh said, "اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ" - meaning – "Allâh is the Protector (Supporter) of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be Companions of the Fire, to dwell therein (forever)." So the allegiance of disbelievers means approaching to them and showing love and respect to them in word, deed and intention.

The definition of *al-Baraa'*: It is being far away, hostile, and free of after excuses and warnings.

Ibn Taimiah said, "The believer should antagonize for the sake of Allâh, support for the sake of Allâh. Moreover, if unjust is ever committed by the ally, then this should not pledge the belief support once existed, Allâh said, "وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا" - meaning – 'If two parties among the believers fall into a quarrel, make you peace between them.' Therefore, He considered them brothers in spite of fight and wrong behavior that existed, and He ordered others to reconcile between them. See now O believer: your believer brother should be supported even if he wrongly behaved with you, while the disbeliever should be antagonized even if he well treated with you. In fact, Allâh has sent His Messenger, and descended His Books to make all and every kind of worship be for Allâh Alone, and make the support be for His patrons and the enmity be for His enemies. And let

the honor and the reward be for His patrons and the insult and the punishment be for His enemies.

If someone, for instance, has both good and evil, obedience and disobedience, Sunnah and bid'a, then he deserves love and support as mach as he acquires good traits, and deserves enmity as much as he acquires evil traits. So, the two necessities of honor and insult may gather in one person, such as the thief whose hand should be cut and should be given from the Muslim treasury to satisfy his needs. This is the basis on which Ahl as-Sunnah wal-Jama'ah (people who follow the Prophet's Tradition and gather for that), and other parties contradicted with this basis like al-Khawaarij and al-Mu'tazilah."

Moreover Ahl As-Sunnah are free from those who antagonized Allâh or His Messenger even if they were the most intimate relatives. Allâh said, "لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ" - meaning – "Verily, You will not find any people who believe in Allâh and the Last Day, loving those who resist Allâh and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred," and He said, "وَالْمُؤْمِنُـــونَ وَالْمُؤْمِنَـــاتُ بَعْضُـــهُمْ أَوْلِيَـــاءُ بَعْـــضٍ" - meaning – "The believers, men and women, are supporters, one of another."

The Difference between the Love with Support and the Good Treatment

Al-walaa' (Allegiance and Support) is different from the good treatment, this is clearly explained in Allâh's Saying, "لا يَنْهَاكُمْ اللَّهُ عَنْ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ" - meaning – "Allâh forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allâh loves those who are just." This clarifies that Al-Wala' (love and support), which is shown by love, support and respect is different from the good treatment and charity given to the relative disbelievers.

Allâh said, "وَوَصَّيْنَا الإنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ. وَإِنْ جَاهَدَاكَ عَلى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَـــا كُنـــتُمْ تَعْمَلُـــونَ" - meaning – "And We have enjoined on man (To be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), 'Show gratitude to Me and to your parents: to Me is (your final) Goal.' But if they strive to make you join in worship with Me things of which you has no knowledge, obey them not; yet bear them company in this life with justice (And consideration), and follow the way of those who turn to Me (in love). In the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that you did."

And He said, "وَاعْبُدُوا اللَّهَ وَلا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لا يُحِبُّ مَنْ كَـــانَ مُخْتَـــالا فَخُـــورًا" – meaning – "Worship Allâh, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbours who are near neighbours who are strangers, the companion by your side, the way farer (you meet) and what your right hands possess; for Allâh loves not the arrogant, the vainglorious."

Disbelievers Love and Support Manifestations

1- Resembling them in their clothing and speaking etc., the Messenger of Allâh said, "من تشبه بقوم فهو منهم" - meaning – "He who resembles disbelievers shall be considered as one of them."

2- Residing in their countries with the intention not to move to the Islâmic countries for the purpose of performing Religious rituals, Allâh said, "إِنَّ الَّذِينَ تَوَفَّاهُمْ الْمَلائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُوْلَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا. إِلا الْمُسْتَضْعَفِينَ مِنْ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لا يَسْتَطِيعُونَ حِيلَةً وَلا يَهْتَدُونَ سَبِيلا. فَأُوْلَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُـــوًّا غَفُـــورًا" - meaning – "When angels take the souls of those who die in sin against their souls, they say: 'In what (plight) were you?' They reply: 'Weak and oppressed were we in the earth.' They say: 'Was not the earth of Allâh spacious enough for you to move yourselves away (from evil)?' Such men will find their abode in Hell, what an evil refuge! Except those who are (really) weak and oppressed, men, women, and children who have no means in their power, nor (a guidepost) to direct their way. For these, there is hope that Allâh will forgive: for Allâh does blot out (sins) and forgive again and again." Therefore, Allâh did not excused those who stay in the disbelievers' countries except for those who are deemed weak and can not emigrate. As well as those who can achieve by their stay a Religious benefit such as invoking Allâh and teach Islâm.

3- Travelling to their countries for the purpose of recreation and self amusement is prohibited unless necessary such as medical treatment, commerce, or teaching on the condition that he should show his Islâmic identity far away from corrupted places.

4- Their support against Muslims, praising them and defending their dignity is one of the contradicting aspects to Islâm and a main reason for apostasy.

5- Calling them for help and trusting them, in addition to inaugurating them in positions where they can know Muslims' secrets, Allâh said, "يَاأَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لا يَأْلُونَكُمْ خَبَالا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتْ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ. هَاأَنْتُمْ أُوْلاءِ تُحِبُّونَهُمْ وَلا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الأَنَامِلَ مِنْ الغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِـــيمٌ بِـــذَاتِ الصُّدُورِ. إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا" - meaning – "O you who believed! Take not into your intimacy those outside your ranks: they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths and what their hearts conceal is far worse. We have made plain to you the Ayat (Signs), if you have wisdom. Ah! You are those who love them, but they love you not, though you believe in the whole of the Book, when they meet you, they say, 'We believe', but when they are alone, they bite off the very tips of their fingers at you in their rage. Say (O Muhammad): 'Perish in your rage; Allâh knows well all the secrets of the hearts.' If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it."

6- Historiography according to their occasions and feasts, such as Christmas.

7- Sharing them in their feasts, helping them in their celebrations, or greeting them for their occasions are also other manifestations.

8- Praising them and glorifying what they have achieved, such as honoring their civilization, admiring their manners, and respecting their skills without considering their spoiled doctrines and false religion. However, this does not mean that Muslims should not learn armament, manufacture, and economy constituents, but rather it is demanded, Allâh

said, "وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ" - meaning – "Against them make ready your strength to the utmost of your power," and said, "قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنْ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ" - meaning – "Say (O Muhammad): Who has forbidden the beautiful (gifts) of Allâh, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance? Say (O Muhammad): They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment."

9- Name by their names.

10- Calling forgiveness and Mercy for them, Allâh said, "مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُوْلِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ" - meaning – "It is not allowable, for the Prophet and those who believed, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire."

Mocking at the Religion

Allâh said, "وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ" - meaning – "If you does question them, they declare (with emphasis); 'We were only talking idly and in play.' Say (O Muhammad): 'Was it at Allâh, and His Signs, and His Messenger, that you were mocking?'"

As a matter of fact, mocking at something that the Prophet has been sent with is disbelief by consensus of Islâmic scholars, even if he did not mean to mock really, such as being joking.

Ibn Jarir, Ibn Hatem, Abu Ash-Sheikh, and others reported that Abdullah ibn Omar said, "A man in Tabuk Battle once said, 'I have not ever seen such people like our Qur'ân readers, they are gluttonous coward liars', another man then replied, 'You have lied! But rather you are a hypocrite, I shall inform the Messenger of Allâh.' So the Prophet knew about that man and a Qur'ânic Ayah (Verse) then descended." Ibn Omar then said, "I saw that man then hanging himself (begging) by the Prophet's camel noseband (with stones being fallen at him) and saying, 'O Messenger of Allâh, I was only talking idly and joking!', and the Prophet replying repeatedly, "قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ" - meaning – 'Say (O Muhammad): 'Was it at Allâh, and His Signs, and His Messenger, that you were mocking?'"

Therefore, whosoever mocks at something, which the Prophet has been sent with, is a dibeliever. Such as mocking learning Islâmic Legislation or at its people, mocking at the Reward and the Punishment of Allâh, or mocking at those who enjoin Al-Ma'ruf (Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (Polytheism, disbelief and all that Islâm has forbidden) is disbelief as well. Or whosoever mocks at Prayers or those who perform Prayers, mocking at those who let their beards grow, or those who leave practicing Ar-Riba (usury) is a disbeliver.

Every Muslim should be severe with those who mock at his Religion even if he was a close relative, and he should not sit with him lest he should be considered one of them, for Allâh said, "وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا" - meaning – "Already has He sent you word in the Book, that when you hear the Signs of Allâh held in defiance and ridicule, you are not to sit with them unless they turn to a different theme. If you did, you would be like them. For Allâh will collect the Hypocrites and those who defy Faith, all in Hell."

Samples about some misleading denominations

The Prophet said, "افترقت اليهودية" – meaning – "The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my Ummah (nation) will be split up into seventy-three sects. All deserve the Hell Fire except one of them," and when they asked, "Which one O Messenger of Allâh?", he replied, "Those who (worship Allâh) the way my companions and I do."

Some of these denominations are:

Sufis

They can be classified into three stages:

1- Qadianiah

It is an activity that arose in 1900 AC as a result of an English colonialism plan in the Indian continent. That plan aimed to turn Muslims away from Islâm and Jihad (the Sacred Fight in Islâm) lest they should face them in the name of Islâm. Mirza Ghulam Ahmad Al-Qadiani, who was known to be one of a family, which had betrayed its Religion and homeland, issued this activity. Moreover, he was known to have a bad reputation: distemper and drug addict.

Some of the thoughts and doctrines that they invoke are:

- They believe that Ghulam is the promised Jesus.
- They believe that Allâh perform Prayers and fasting, and that He sleeps and wakes up, write and sign, and can be mistaken and may have sexual intercourse. Glorified and Exalted is He High above (the great falsehood) that they say. This leader Ghulam claims that his God is English because he speaks English with him.
- They believe that Jibril (Gabriel) is still descending to Ghulam Ahmad, and that he is inspired, and that his revelation is like the Qur'ân.
- Cancellation of the Sacred Fight doctrine and exchanging it with the blind obedience to the English Government because it is the responsible manager according to the Qur'ânic Scripture.
- Everyone one is a disbeliever except those who belong to them, and whoever marries out of their party members is also a disbeliever.
- They consider alcoholic drinks, opium, and intoxicating substances permissible.
- They believe that the Prophecy was not ended with the Prophet Muhammad but rather it is still going on and Allâh sends Messengers in case of needs. And they consider Ghulam Ahmad the best of the Messengers.
- They have good relations with the Israeli government for they have established centers and schools for them. Qadianis are plenty in India and Pakistan.

Shi'ah (Shiism)

They are classified into four sects:

1- The earlier Shi'ah who are called "The faithful Shi'ah", these invoke the succession of Ali ibn Abi Taleb, these people have supported him and fought with him in Siffin and

Jamal (Camel) battles, but they did not antagonize the rest of the Prophet's companions. In fact, many of them are amongst the Prophet's companions.

2- The preferring Shi'a who prefer Ali ibn Abi Taleb to the rest of the companions without disparaging their rank and merits.

3- The Saba'iah Shi'a who are called also Tabri'iah (Acquittal). Actually they curse the Prophet's companions an consider them disbelievers except for some of them like Salman Al-Farissi, Abu Tharr, Al-Miqdad, and Ammar ibn Yasser.

This party has been divided into twenty four groups, one of them is the Saba'iah, the followers of Abdullah ibn Saba' the Jewish, who claimed that Ali ibn Abi Taleb was the Prophet's partner in Prophecy. And one of these parties is the Nusairiah (Alawis), who claim that Allâh has incarnated in Ali and in his descendents.

One of the most wide spread party among the twenty four is the Imamiah (related to the Imams, Ali and his descendents), which is a large group divided into thirty nine subgroups. One of them is the Batinis (a party with hidden doctrines), and the Qaramitah (a part of Ismailiah), and the Ja'fariah (after the Imam Ja'far Al-Sadeq, the fourth descendent of Ali) .

Al-Ithna Ashariyyah (related to the twelve Imams whom they think infallible) is a part of the Imamiah. Some of their doctrines are:

1- The Resurrection is mentally due and necessary with respect to Allâh.

2- They believe that the Prophet, his guardian (Ali), the two grandsons (Al-Hassan and Al-Hussein, Ali's children), the recalled the doctrine of Ar-Raj'a (The return) from death before the Last Day.

3- They believe that Allâh will not torture anyone of their sect for any major of minor sin, either in the Day of Resurrection or in the grave.

Al-Ithna Ashariyyah is one of the Imamiah parties and it is the meant group whenever Imamiah is mentioned. These people believe in the leadership of Ali Ar-Rida after his father Musa Al-Kathem, then his son Muhammad At-Taqi known as Al-Jawad, then his son known as Al-Hadi, then his sonAl-Hassan Al-Askari before his son Al-Mahdi comes whom they think the expected Mahdi.

In fact, they did not disagree in this order of their Imams; however, they disagreed in the exact time when Al-Mahdi disappeared as well as the duration of his backbiting. Some of them said he was dead, and that he would return back whenever unjust is spread. This group appeared in the year 255 A.H, and claimed the *bid'ah*. This is why when they call their Imam Al-Kathem (at his grave), they say, "You are the one whom Allâh changed His mind about." This means that his brother Ismail (Ishmael) was the Imam who should have inherited the leadership after his father, but he died before his father, so Allâh changed His mind and made him the next Imam for them, as they claim.

Furthermore, they think that all Muslim parties shall enter the Hell Fire and be perpetuated there including Ahl As-Sunnah (Muslims who followed the Tradition of the Prophet Muhammad), but they will be saved.

Ar-Rawaafid (The Refusing People): These were called so because they refused the leadership of Abu Bakr and Omar. Another source of information said that they are the followers of Zaid ibn Ali ibn Al-Hussein ibn Ali ibn Abi Taleb, and when he knew that their defamation in Abu Bakr and Omar, reprimanded them but they left him, he then said, "Have you refused me?" This is why they were called ar-Rawaafid (The Refusing People).